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The Scholar

APRIL 1940

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The Scholar

Vol. XV] APRIL 1940 [No. 7

Forward

By NICHOLAS ROERICH.

RECOLLECTION is often considered as a way of looking backward, a check on the forward movement, and a damming up of the stream of fresh thought. If it arrests progress, then it would be better not to practise it ; on the other hand, if it corrects error and, at the same time, inspires us to fresh quests, then it is desirable. Among the mass of our recollections, only those which inspire us to remain young, strong and tireless are of any value. We cannot always love what was done in the past ; because, for the most part, it remained imperfect, and in so considering it, we are quite right, since this leaves open the path to the quest of beauty. Let us not regret the past, which is full of examples for the future. In every failure we can find the seeds of perfection and, for this it has been said : 'Blessed are the obstacles, by them do we grow.'

One need not cry over sour milk, but turn it to good use. Synthesis has been proclaimed, so that co-operation and friendly intercourse can be initiated.

Specialization is useful if it leads to synthesis. No one member of the body can put on airs, even our most active limbs only exist by virtue of the other parts.

Synthesis, the sum total of forces, leads forward. Infinity sounds through such a proclamation, one not based on the absurd divisions of race or class, nor does it give rise to the quarrel of the generations. Generation is a distinction of old age and youth. Thought, however, is outside of time, and thoughts about good, about knowledge and beauty cannot be senile. Senility is a matter of decomposition and can easily be recognized.

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Malice and hatred and homicide do not belong to attainment. Forward ; and in this impetuous command all that is of decay or malignance must be left behind.

Should you encounter the old, then make it new by understanding what is imperishably beautiful. He who aspires forward always thinks of beauty and longs to fly and create and merge his efforts with the common welfare. In selfishness there is no horizon opened up, no flight to regeneration. " Per aspera ad astra "

Let us mention, at random, several artists worthy to be hung in the museum. Maso di Banco, Traini, Altichero, Stefano de Zevio, Michele Giambono, Pitocchio, Benedetto Diana, Empoli, Ingegno, Lanini, Licinio, Marziale Moretts Morando, Gerini, Buonacorso, Ortolano, Orsi, Oriold, Pulsone, Stanzioni, one might name many, many others. They were excellent artists. Some of them occupied outstanding places. They were heads of academies and ateliers. Yet the ways of Fate are amazing. Many of their contemporaries outstripped them. More than once their works have been attributed to other masters, and the error has only been found out after a lapse of many years. The frescoes of the Campo Santo in Pisa were, in turn, attributed to Gozzoli, Nardo di Cione and Traini. This often happens with works of art, and certain anonymous works of contemporary painters are cause for argument and discussion.

It is all the more difficult, then, with those remote periods when individual style was, as a rule, merged in some traditional method. It is not always easy to distinguish between the work of the more gifted pupils of Rembrandt, Rubens and van Dyck and that of the master. It is hard to discern the difference between the work of Lastmann and that of his great pupil, Rembrandt. Even Bramer is very often like Rambrandt. Later the works of Jan Victors and Fabricius, who lost his life in an explosion at Delft, came to be mistaken for those of Rembrandt. Think of the immense number of names in Wurzbach's catalogue of Netherlands artists, most of which were absorbed under the names of other artists. Signed pictures are relatively few, and an enormous quantity of anonymous paintings offer a wide field for conjecture. We have records of pictures by Titian, Durer, El Greco and Velasquez, which have disappeared, from fire or vandalism, which are common to all epochs. Some of them may even be hidden away in a garret, somewhere or other, and in recent times we have seen masterpieces of Vermeer, Holbein, and Rubens brought to light.

Great names often cover the work of talented painters, while great works of art often remain unrecognized.

' This is for the future ' (Sophocles)

Works of art have varied destinies. I have many times had occasion to note that pictures can completely change their appearance

not only because of restoration, but due to chemical processes. It is not merely a matter of colour but of all sorts of ingredients. Canvas can play all sorts of tricks and so will wooden panels or composition. Transport of pictures to distant countries may have disastrous results and every journey may be considered as an ordeal for a work of art. The artist is often accused of what he did not intend, in fact most artists have experienced this. On the one hand exhibitions are necessary and yet they damage the pictures. After standing the strain of fifty exhibitions my 'Treasure of the Angels' even changed size. Every time the canvas shrunk at the edges and took in a part of the picture. So great are the risks that pictures have to run in travelling that even the colors sometimes change, or they will come back from distant parts in a damp condition—from Tibet for instance. In Venice a picture was once covered over with dense mould. And then, paintings will darken in store room or fade under the rays of the sun, so that it is impossible to determine the original colours except by the borders which have been covered by the frames. Anything can occur. I was told that one of my pictures was discovered in a custom house on an island. How did it get there?

I saw 'the Summoning' folded up like a handkerchief, 'Viking Song' was lacerated out of all recognition. My pastel 'the Three Magi' was disfigured. 'Unkrada' disappeared during the war. Many pictures have been lost or cut up. Where is the 'Cry of the Serpent', 'The Red Dawn,' 'The Boundary of the Kingdom' or 'The Three Joys'?

In one Polish castle were many pictures and six of mine. In the retreat during the war all were burnt. In ancient catalogues we came across the names of sculpture and pictures which have long been lost. Vandalism of all sorts has raged over the face of the earth. To-day, war is thundering in both east and west and many treasures are being destroyed and people beginning to plant underground refuges and sand bag defences.

Even the troglodytes were in a better position, since the drawings on the caverns at Altamira have lasted longer than those in the museums. We have just received a catalogue of Salvator Daly's American Exhibition. We were beginning to wonder whether any new craze would be possible after "Surrealism" and here it is. Daly himself proclaims that his art is derived from 'parancia' which is a state of madness. This, of course, is new since none of the other modern crazes proclaimed that they were mad. Americans, attracted by the novelty of the idea, flocked to buy his pictures. Daly, who appears to be a very astute sort of person, has explained that his pictures are kaleidoscopic, that is, each of them contains a variety of paintings Whoever cares to purchase any of these master-pieces, then, gets half a dozen paintings for the price of one, since each picture will vary according to his changing mood.

There are, of course, always people who hanker after novelty. The latest craze among the 'golden youth' of America is to swallow gold fish alive. One of these amateures, we hear, scored a record and succeeded in swallowing eighty gold fish at a sitting, and so took first place among these 'golden youth'.

There is no dearth of innovation of this sort in the world to-day, and one has but to glance through a list of modern movements that have arisen in recent years to find a series of strange terms that have no meaning whatever. All of them publish lengthy manifestoes, drawn up in vague language, which pretend to overthrow or improve upon the existing tradition.

When we turn back to the innovators of past ages we find no such pretentions. After Bellini and his beautiful art come the splendours of Giorgone and Titien. They were all innovators in their time, but they did not label their work with some uncouth name nor set it up in opposition to that of their predecessors.

El Greco was a great innovator but never published a manifesto on his very original work. He worked in the way that suited him best, and the song which he sang was natural, spontaneous. And later when we come to the more modern innovators of the time of Manet, we find that they did not think it necessary to apologise for their innovations or threaten the timid bourgeois with their manifestations.

Manet, Van Gogh, Gaugin, Wroubel worked in the only way that came natural to them.

It has been said that Van Gogh was mad, and from a doctor's standpoint he might have been, but he himself never insisted that his own art was a product of madness

But of course we have to progress! Daly's recent exhibition has shown that when an artist to-day can announce that his work is the result of madness, he scores a great success. Once again the bourgeois has been fooled, and so it goes forward.

Anatole France once remarked with a smile: "All that is valued for its novelty or exclusive fashion soon becomes old. Fashions in art soon fade out, like any other fashions. There are phrases which appear pretensions and new like the gowns of some famous dressmaker. But they only last for a season. During the Roman decadence artists began to comb the hair on the statues of the Empresses according to the latest fashion. Very soon they looked ridiculous and had to be rearranged with marble wigs. A style which is combed, in this way, has to be replastered every year. A good style, however, is like the ray of light which filters through my window, as I write, and owes its brightness to the fushion of seven colours."

A simple style has this pellucid quality.

Indology*

By PANDIT MADAN MOHAN MALAVIYA

THE oriental Conference is this year meeting in South India and under the auspices of Sri-Tirupati Devasthanam. One can hardly think more inspiring auspices. Sanskrit learning owes a deep debt of gratitude to the Dravidians ; they have preserved it in the darkest periods of its history. In the medieval times, the lamp of learning was kept burning even at Benares through the efforts of the Deccanese Pandits. I have no doubt that the delegates assembled at holy Tirupati will carry home inspiring reminiscences from their association with the scholars of South India.

The trustees of the temple of Tirupati are to be congratulated on founding the Sri-Venkatesvara Oriental Institute and convening this Conference under its auspices. They have thereby shown that they are earnestly endeavouring to revive the admirable old tradition whereunder every temple, mosque or church of repute used to be a centre of higher learning. In South India in particular, this tradition was firmly established and continued down to the beginning of the last century. We get ample evidence to show that celebrated temples in this part of the country used not only to maintain Sanskrit schools and colleges, but also to educate, feed and clothe the poor students free. It is to be earnestly hoped that the glorious example of the trustees of the Tirupati temple would be followed by the managements of other shrines, *mathas*, and mosques. If this is done, a very great impetus would be given to the study of Hindu and Islamic cultures and literatures. This in its turn would lead to the preservation and popularisation of the best thought and culture of the East.

This Conference was started about 21 years ago in Poona, and it would therefore be not inopportune to take a general survey of oriental studies and scholarship during this period. Before the Conference began its work, Western countries were regarded, and rightly too, as the centres of Indological studies and research. They set the standards of research, which were being followed by a handful of scholars in our country. There were hardly any reputed journals of research at that time. The *Indian Antiquary* and the *Epigraphia Indica* did exist, but they were mostly under non-Indian editorship.

Things have been transformed almost out of recognition during the last generation since the Oriental Conference began its work. The rate at which high-class research work is being done and published in

* Extract from the Presidential address to the Tenth All-India oriental Conference held at Tirupati in March.

India at the different Universities and research Institutes is undoubtedly very creditable. The number of research journals of first-class standard is increasing every year, and the papers published in them are throwing much greater light on the different problems of Indology than those published in foreign periodicals. India is thus fast becomeing, as it ought to become, the centre of Indological studies and researches.

We must not however remain content with our achievements, creditable as they are. India must not only become and remain the centre of Indological studies, but must also attract a continuous stream of scholars from abroad, as it did in the days of Nalanda and Vikramasila. It must be confessed that our scholars have not yet acquired the status and reputation necessary for this purpose. But I have no doubt that if we all strive hard, we shall undoubtedly succeed in this object.

Research work is a very costly affair, and if we aspire to establish centres of research which should attract students from all the world over, we shall have to plan truly and well. It would not be practicable or useful to prosecute research in all the branches of Indology at every University or Research Institute. Different centres should specialise in different activities. Some of them should specialise in collecting old manuscripts and bringing out critical editions of the important ones among them. I cannot help observing, in passing that if speedy and comprehensive steps are taken to publish the important manuscripts still lying unpublished in our Bhandars and Manuscript libraries, what a great light would be thrown on many studies of oriental studies. Some centres should specialise in Islamic studies, others in ancient Indian Iranian ones. The study of philosophy should be cultivated in some places, that of linguistics in others. Some institutes should specialise in epigraphy, numismatics and ancient Indian history. I do not mean to say that the different Universities should not include these subjects in their post-graduate curricula. By all means they should. But the necessary facilities for the highest type of research in the different branches of Indology can be given only at a few centres.

We shall have to build much bigger libraries at different centres of research than those which exist to-day. Our greatest library, the Imperial Library at Calcutta, hardly possesses one-tenth the number of volumes that adorn the shelves of the British Museum Library. It would be hardly possible to create such libraries at every centre of research. We would therefore distribute the work in the different branches of Indology at different centres, each of which should possess all the available literature on the subject. As a preliminary step to the achievement of this ideal, the Copyright Act will have to be amended, making it compulsory for every publisher to send one copy of his work to the Central Library in our Country.

There is however another and greater difficulty in creating in this country centres of research in Indology of world-wide reputation. Much of the material for research in Indology in the form of manuscripts, copper-plates, sculptures, coins, and historic papers does not now exist in this country. It exists in centres like Oxford and London. I was delighted to read the other day how the new Governor of Bengal, Sir George Herbert, brought back a copper-plate from the British Museum and presented it to the Royal Asiatic Society of Bengal. I however, think, that it is now time that all the copper-plates, coins, manuscripts and papers, which are useful for the study of Indology, should now be returned back to India. We are grateful to Great Britain for having carefully preserved these objects of priceless historic importance. But, they should now be kept in the country to which they belong, and where they can be most utilised. India has now become the real centre of Indological studies and researches ; the number of scholars who would be utilising these sources of history, when transferred to India, would be more numerous than those who are using them in Great Britain.

Your different sectional presidents, I think, will give you a review of the research work done in different sections. I have had neither the time nor do I possess the ability for doing this work. May I, however, as a layman draw your attention to some lines of study and research that seem to be rather neglected ? The fascinating study of the spread of Indian culture to Insul-India and Central Asia ought to attract much greater attention of scholars than hitherto done. In India Bengal has done pioneer work in this line. The study of this subject has a vital bearing on the problems of the present day world ; it will show how a culture can succeed in propagating itself without the help of the sword or the bomb, if it possesses inherent merit. The history of the spread of Hindu and Buddhist cultures to Indian Archipelago, and Central and far-off Asia, ought to be a subject of study in every college and University of India. The Dutch and French languages in which much of the literature on the subject exists, ought to be more widely studied in this country. Our Scholars ought to visit these countries in large numbers and carry on the exploration and research work on the spot. Non-Indian scholars have so far led the way in this field, and we ought to be very grateful to them. But, we must now step forward to undertake a work, which is primarily our own. We can discharge our debt to our ancestors who had Indianised culturally the greater part of Asia, only by reconstructing the history of their glorious achievements.

The epoch-making discoveries of Harappa and Mohenjo-Daro have opened quite a new vista before the eye of the historian. New inscribed seals are being discovered every year, but they are still a sealed book to us. A few scholars are working at the problem of

their decipherment, but their number must considerably increase. It has now become clear that in the dim, distant past, the cultures of Egypt, Sumer, Elam, Iran and India were in close contact with each other. Egyptology and Assyriology therefore ought to be properly and assiduously studied in this country if we are to understand our own history at the dawn of civilisation. Western scholarship has made considerable progress in this field; we have not yet made even a beginning. India can hardly become the real centre of Indological research unless the above branches of study are also simultaneously developed.

I am a Pauranika by heredity, and I cannot therefore help observing that the study of the Puranas, and of their contribution to religion, culture and social philosophy has not attracted the attention it deserves. There is a general tendency to underrate their importance, which I regard as most unfortunate. I would urge you not to accept second-hand estimates of these works, made by unsympathetic critics. Study them and weigh them before you pronounce your opinion. I have no doubt that your studies will show you that the Puranas have done very great service to the cause of the preservation and popularisation of Hindu religion and culture. It is high time that the work of bringing out their critical editions was undertaken. This is necessary to facilitate their proper study. The Puranas are encyclopaedias of ancient and medieval Hindu culture and religion, and we can hardly get the proper perspective for solving the problems of present-day Hinduism without their proper study.

It is hardly necessary to point out that the sphere of the Oriental Conference does not end with the ancient period, but comes down to the modern age. The study of Sanskrit, Prakrit, Arabic and Persian will naturally loom large in the Conference. But the period between the time when these languages ceased to be actively cultivated, and the advent of the modern age is covered by a long period of about 800 years, during which extensive literature flourished in different vernaculars in the different provinces of India. The study of these languages and literatures ought to be assiduously cultivated. Researches into the structures of these languages would yield good results. But the study of their literatures, I think, is still more important. It will give us a glimpse of the Indian Society in the middle ages, of which we have very little correct perception at present. It will also enable us to know how our medieval saints were re-interpreting the message of the earlier sages in order that it might be intelligible to the people as a whole. Their poems and songs, fervent with a devotion and sincerity that cannot but appeal to every heart, will certainly show to the sceptics of the new generation that religion is something genuine, positive and dynamic, and not merely an opiate invented by a crafty priest-hood to keep down the ignorant and the oppressed.

The literature of this period is in different vernaculars, and so its appreciation would not become possible for a large number unless we offer special facilities for the purpose. We should therefore publish selections from each vernacular, arranged both chronologically and topically which would give a knowledge of its special contribution to the development of religion, philosophy and culture. These selections should be accompanied by their translation in Hindi and English. This would enable different provinces to appreciate one another's cultures and viewpoints, and arrest the growth of provincialism, which is threatening to develop fissiparous tendencies at the present time.

In these selection Books, the Hindi rendering of the original vernacular passages will of course be printed in the Devanagari script, in the case of languages which are derived from Sanskrit, or which have a vocabulary which is largely based upon Sanskrit. There is no doubt that the Devanagari script is known to a larger section of Indian population than any other script current in India. It is a great desideratum that the knowledge of this script, which is universally admitted to be the most scientific and perfect one, should become universal among the speakers of the Sanskrit-derived languages. These languages are really very much akin to each other; even Dravidian languages like the Telugu and Tamil have got a vocabulary largely derived from Sanskrit. It would therefore be very easy for a cultured person to get a working knowledge of a number of vernaculars and their literatures, if only they are written in a script which they can read. In the interest of wider appreciation of provincial cultures, and literatures, it is therefore desirable that the use and knowledge of the Devanagari should become universal among the people, who speak languages derived from or largely influenced by Sanskrit. Persian and Urdu will continue to be written in the Perso-Arabic script until such time when their users may voluntarily decide to adopt a more scientific script in favour of a less perfect one.

The progress of Archaeological studies and excavations is intimately connected with the progress of Indology. It is indeed unfortunate that the work of new excavations should have suffered for want of funds. It should not be necessary to remind the government and the legislators that it is very undesirable to starve the Archaeological Department into inactivity. I would therefore urge the Government to start a comprehensive policy of excavation. It is however very necessary that the excavations of some Vedic and epic sites should be undertaken in right earnest. It is indeed strange that these sites should have been practically neglected thus far. Unless some of them are properly and completely excavated, much of our ancient history and culture will continue to be shrouded in obscurity.

The sites to be excavated are so numerous that the resources of the Government alone would not be sufficient for the purpose. I

would therefore urge our industrial magnates and rich zamindars to follow the excellent example of the late Sir Ratan Tata and give generous donations for excavations. The law of the land now permits private excavations ; it is sad to think that they should mostly have been started under the auspices of foreign societies.

It is a matter of great satisfaction that a number of Indian States should have started their own Archaeological Departments, which have been doing good work. But there are still many, which have not yet done the needful in the matter. May I urge them to do their duty in this connection ?

Another way to promote the cause of research is to encourage the establishment of museums at every important centre. I should think that it is the duty of every Municipality and District Board to have a local museum of its own to house the antiquities, manuscripts and historical papers of its own locality. It is only by creating in this way an active interest in each locality in the history and culture of its past that an interest for research work can be created on wider lines. There is so much of historical material in the shape of sculptures, images, inscriptions, coins, manuscripts and historic documents lying scattered and uncared for in the country that no one provincial museum can look after and house it. If all this material is to be saved from destruction, brought to light and utilised, we must encourage the establishment of new museums in every district.

In the Baroda Session of the Oriental Conference, the late Dr. Jayasawal had urged that it was high time that an Indian History of India by Indians was undertaken on a comprehensive scale. He had discussed the scheme with me and was preparing his plan to carry it out when the cruel hand of death carried him away from our midst. I am glad to notice that this idea has been warmly received by scholars. I, however, regret to notice that there are several schemes in the field, apparently competing with one another. This is somewhat unfortunate. I would therefore urge the different scholars and conferences, that are contemplating such a history, to work together Then only shall we be able to bring out an Indian History of India, which would command respect in all quarters.

Research work in the abstract is of great value and should be appreciated and encouraged for its own sake. Nevertheless, we should not forget that we study the past in order that it may be of some use and guidance to us for the present and the future. The average cultured man is not so much interested in the details of history, as in the general causes that lead to the rise and fall of cultures and civilisations. The country would therefore naturally look to an august body like the All-India Oriental Conference for an authoritative exposition of the rise and decline of Hindu, Buddhist and

Jain cultures and religions, and the steps that should be taken to restore them to their pristine glory. The questions involved in the above enquiry are difficult ones and would require absolute impartiality in the investigators, if we are to succeed in tackling them. Some organisations must undertake the work and which is more competent to do it than this Conference ? If India is to rise once again as a united and homogeneous nation, Hindus, Buddhists, Jains, Sikhs, Parsis, Muslims and Christians must learn each other's history and appreciate each other's culture. I believe that the All-India Oriental Conference, where the devotees of many of these religions meet on a common platform, can pave the way in this respect by publishing authoritative works on the subject.

The aim of the Oriental Conference should be not only to study and reconstruct oriental philosophy and culture, but also to spread their message in an outside India. This is very necessary and desirable We are meeting today in the midst of a World catastrophe, and I fear that it will recur again and again, as long as the fundamental principles of our ancient religion and philosophy are not appreciated by humanity. Are different ideals, cultures and religions, which need have no aggressive designs against others, to be permitted to live peacefully in this world, or is one or more of them to dominate or wipe out the rest under one specious plea or another, is the fundamental question lying at the root of the struggles that are now going on in the different parts of the world in different forms. The spirit of intolerance and national selfishness is getting the upper hand in most places, because matter is allowed to dominate over spirit, and the claims of *sreyas* or the spiritually desirable are bei g superseded in favour of *preyas* or the worldly attractive. This is happening not only in the West and the Far East but, I am sorry to say, in our own Motherland also, whose children have not been acting up to the best spirit of our ancient religion, philosophy and culture. There cannot be any peace in this world unless humanity learns to prefer *sreyas* to *preyas* and accepts the ideal of multi-cultural development and allows even the numerically weak to work out their own cultural ideals without any let or hindrance from the numerically or physically strong. We must not only cultivate tolerance, but learn to appreciate views different from our own, if they are honestly held. This, as I understand it, is the message of our ancient culture and philosophy. About 2200 years ago, the great Asoka had exhorted humanity in the following words:—

ये हि केचि अतपाषंडा पुनाति पलपाषंडा वा गल्हति षवे अतपाषंडभतिय वा, किंति अतपाषंडं दीपयेम, शे सवे पुना तथा कलंतो बाढतलं उपहंति अतपाषंडस्हि । ... ... । पूजेतविया चु पलपाषंडा तेन तेन कालनेन ।

"One who honours his own religion and culture and condemns those of another, with the hope that he may thereby render his own

religion and culture refulgent, really does the greatest injury to his own culture and religion. Anothe 's religion and culture should be honoured on suitable occasions."

The Gita goes a step further and declares that a man may follow any religion and worship any deity he likes ; if he is sincere and devoted, he will reach salvation :—

ये त्वन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥

These excellent principles were followed in ancient India, and so Hinduism, Buddhism, Jainism, Zorastrianism, Sikhism and Christianity lived side by side, each enriching the other by its own contribution to the common culture of the land. Islam also lived and prospered peacefully in the country in the 9th and 10th centuries A. D. in places where it was not backed by political power. We must once more create an atmosphere of mutual good will and harmony, not only in this country but throughout the world. This would be possible only by the spread of our ancient ideal, which asks us to supersede the claims of *preyas* in favour of *sreyas* and to allow each religion and culture to lead its own life undisturbed so that it may contribute its quota to the common culture of humanity. I would like the Conference to spread this idea far and wide, both in and outside the country. May it succeed in this mission. May its efforts redound to the glory of the Motherland.

The Newer Knowledge of Nutrition.*

By A. SREENIVASAN

THE word Nutrition is to-day on almost every lip. The average individual is conscious of the fact that the problem of raising the standard of physical fitness is intimately connected with the task of bringing rich and nourishing food within the reach of every purse. It is, therefore, worth while to trace the development of this new knowledge of nutrition. Primitive man ate because he was hungry. Modern man has the same urge, but surely he pays attention to the manner in which his food is prepared. In the early days we talked only of calories in food; to-day, we eat with due regard to the vitamins and other food factors. The sciences of nutrition and physiology have so much advanced that deficiency of several food factors have been known to be responsible for many maladies. Likewise, the exact function of each food constituent has been understood so thoroughly that it is now possible for us to talk of synthetic foodstuffs. Needless to say, this knowledge has been of enormous benefit to medical science as a whole. There are few things concerning the regulation of life and of body processes which medicine cannot control. Perhaps in the not too distant future, we, may be told of chemical substances in food which impart courage intelligence or alertness as the case may be!

In the early days consumption of food was only known to be essential to prevent death from inanition. Starvation was always associated with lassitude and food was regarded as a source of energy. In some mysterious way, the body was assumed to extract from the food a living dynamic force which enabled it to maintain its energy. With Lavoisier's correct explanation of the phenomenon of combustion, the true process of metabolism inside the body became known and his very interesting experiments showed conclusively that the human body obtained its energy by burning up food at a low temperature. The later development of organic chemistry gave an impetus to the study of the constitution of food substances and soon, the composition of proteins, fats and carbohydrates was clearly understood. Together with certain inorganic nutrients and of course, air and water, these were recognized as prime necessities for the efficient growth and maintenance of the body. Then, only during the last thirty years, came the realisation that there are certain other accessory food factors which are also absolutely necessary, although often in extra-ordinarily small

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amounts, for the normal activity of tissue cells. These are now known as vitamins and are usually designated A, B, C, D, E, etc.

Let us now deal briefly with the specific functions of these food factors, their daily requirements and the sources wherefrom they are generally available. The carbohydrates and fats supply energy for heat and muscular work. Their daily need depends on the calorific requirement of the body which, in turn, is determined by the nature of work or occupation of the individual. One with vigorous outdoor work needs more calories than another with a sedantary occupation. An average adult male requires roughly 2500 calories a day. The fats and carbohydrates are usually well represented in all foods. Excess of these are transformed and stored as fat in the body.

The Proteins provide material for body growth and for the repair of its tissues. They are also the source from which the body elaborates certain enzymes and glutathione, thyroxine, adrenaline and insulin, all of them needed for the speeding up of the chemical processes. The supply of proteins must be of the right kind to give all the amino acids. Some of the essential amino acids are often lacking in proteins from vegetable sources and hence it is necessary that at least a third of the total protein intake must be of animal origin. The daily requirement is about a gram per kilogram of body weight. All common foodstuffs contain protein to varying degrees. Among good sources of animal proteins are milk, meat, eggs and fish ; vegetable proteins are supplied chiefly by pulses (legumes), nuts, whole cereals and green vegetables.

The mineral salts in food provide building materials for the fabric and regulate various functions of the body. There are about twenty constituents of which some eleven are essential. The more important among these are calcium, phosphorus, iron and iodine both on account of their own functions and also because they are likely to occur in insufficient quantities in average diets. Calcium forms an important constituent of bone and is specially lacking in the average Indian diets. Milk is a good source of calcium and green leafy vegetables like drumstick leaves, amaranth and fenugrek, also supply this in appreciable amounts. The cereal ragi is rather rich in calcium and the habit of chewing *pan*, no doubt, introduces some calcium into the system. The daily requirement is about a gram per day. Phosphorus is also necessary for bone formation. It is an important constituent of cell nucleii. There is no evidence of any phosphorus deficiency in the Indian diets. Its daily requirement is about 1·5 gram. Iron is also needed for cellular activity and is a constituent of the red pigment in blood About 15 to 25 milligrams of this are needed daily. While milk is a poor source of this element, it is present in enough quantities in green vegetables, fruits, nuts, dates, raisins etc. Iodine is a constituent of the thyroid gland and of its active principle thyroxine. While

the daily requirement is only very small, being about a thousandth of a milligram, cases of iodine deficiency are not rare. Its deficiency leads to goitre, cretinism and other disorders. Good sources are eggs, cloves, ginger and black pepper.

Vitamin A is essential for the functional efficiency of growth and reproduction. Its deficiency results in a general lowering of resistance to infection and to xerophthalmia and keratomalacia. The vitamin is chemically closely related to the vegetable pigment, carotene Rich sources of the vitamin or of carotene are cod liver oil, milk, butter, eggs, carrots, tomatoes and other green vegetables. Vitamin B, is necessary for proper maintenance of the nerve tissues ; it promotes the assimilation of food and the multiplication of cells. Its deficiency has a specific effect on the adrenal gland and on the secretary activity of the stomach and leads to a disturbance in the normal carbohydrate metabolism. It is the prime causative factor of beri-beri. Whole cereals, bran, egg yolk, yeast and certain vegetables are good sources of the vitamin Vitamin B_2 deficiency is associated with human pellagra and angular stomatitis. The B_2 complex is also concerned in maintaining the integrity of the nervous system and the health of the skin. Among sources of this are liver, eggs, milk, yeast and certain vegetables. Vitamin C has a specific relation to the supporting tissues of the body and is specially concerned in maintaining the normal health of the smaller blood vessels. Its deficiency leads to scurvy, haemorrhages, sallowness of the skin, imperfections in the teeth and gastro-intestinal disorders. Rich sources are orange and lemon juices, green chillies, sprouted pulses, green leafy vegetables and, particularly, the Indian Gooseberry. Vitamin D is essential for the proper assimilation of calcium, absence of the vitamin leading to the condition known as rickets It is produced by irradiation from sterols and hence is not of major importance in tropical countries where there is plenty of sunshine. Osteomalacia and rickets are, however common among children kept in dark houses and *purdah* women. Among natural sources of the vitamin are fish oils, butter and egg-yolk. The influence of vitamin E is necessary for the functional efficiency of the reproductive system. It occurs in wheat and rice eggs and milk.

The Chemist can play an important part in the maintenance of health through proper food. The synthetic production of food substances such as protein, fats and carbohydrates, is not, of course, always economically possible, although various attempts have been made from time to time. Thus, proteins have been synthesised biochemicelly— e. g , by the growth of moulds on inorganic media. The synthetic production of edible fats has been made possible by the modern hydrogenation methods and as instance of synthetic carbohydrate manufacture may be mentioned the Bergius process for preparing sugar from sawdust and other cellulosic materials. But

chemistry's greatest contribution is the production by large scale synthesis of the vitamins. Practically every one of the known vitamins has been synthesised. There can be little doubt that their production will be greatly extended in the future. It is hardly necessary to stress the bearing of this on the food problem in times of emergency, such as the one we are now passing through.

Before dealing with food in relation to nutrition and public health, let us examine what nutrition is, how it is assessed and what are the factors affecting it. Nutrition is the act or process—it is, in fact, the series of co-ordinated processes—whereby the nourishment of the body is effected. Many attempts have been made to aim at definite standards of nutrition. We have, chiefly, the clinical and the anthropometric methods. In the former, the state of nutrition is assessed by the general health—excellent, normal or sub-normal as the case may be—or by the presence of specific diseases such as xerophthalmia, dental caries etc. In the latter, age-height and age-weight charts or arms-chest-height measurements are used as standards. Physical development is not dependent on food alone but on climate, heridity and other factors as well. Hence, all such standards based on physical development are bound to prove unsatisfactory or, at any rate, not widely applicable. The state of the skin is perhaps, a good criterion and we can often see in it a good reflection of the glow of health within.

Nutrition is adversely affected by a number of factors, such as imperfect oxygenation of the blood and tissues due to faulty breathing, lack of proper ventilation or fresh air, lack of exercise, insufficient rest and want of sleep, overwork and fatigue, worry and emotional excitement, excessive consumption of alcohol or other stimulants, indigestible food and many conditions of ill-health. But the most important factor is food of improper constitution. The greatest single factor in the acquisition and maintenance of good health is perfectly constituted food.

The idea that pathological effects could follow from disturbances in diet can be traced back a considerable way, but the truth of the conception was not realised until the end of the last century. Malnutrition may lead to a number of deficiency diseases, such as beri-beri, pellagra, scurvy, rickets, dental caries, tender gums and pyorrhoea, night-blindness, xerophthalmia, keratomalacia, angular stomatitis, gastro-intestinal disorder, anaemia and a host of others. Inadequate growth and development and lack of resistance are the chief reasons why scores of thousands succumb to epidemics, such as malaria, cholera, dysentry, kalaazar, etc. Malnutrition is widespread among children, school boys and elders alike. It is by no means confined to the poorer classes of people alone ; the rich and well-to-do alike suffer from it.

These maladies are due only to the malnourished condition. There have been numerous experiments on record to show this. In her book on *The Nursery School*, Miss Margaret Macmillan mentions several cases of weakly and ill-conditioned children, some of them rickety and bronchitic, others with adenoids and dental caries, and yet others with inflamatory states of eyes, ears, nose and throat. Every one of them was thoroughly cured after being naturally and properly fed. Surely, this is a great achievement. There is no reason why there should not be established more nursery schools of this kind throughout the world. In the animal house at the Coonoor Laboratories they maintain a large number of albino rats which are being used in the study of numerous problems in nutrition. The experimental animals are from the offsprings of a stock maintained on a thoroughly well-balanced diet. It has been the boast of Col. Mccarrison, the former director, that not a single animal from this stock has ever died except under natural causes, even though the rats were housed in an environment where practically every kind of deficiency disease was under experimentation.

How is a well-balanced or properly constituted diet to be achieved ? The answer is simply said. All that is needed for adequate nourishment of the body and for physical efficiency are present in whole cereal grains, milk, milk products, pulses, root, green and leafy vegetables and fruits with egg or meat occasionally. What is eaten beside these is more a matter of taste than of necessity. It is an axiom in dietetics that in variety lies safety. Let the food be, therefore, as varied as possible and never indulge excessively in any single favourite dish. At the same time, do not be led away by single-minded enthusiasts or " by too many do's and don'ts ".

We now come to the Indian diet, its chief faults and some means of remedying these faults. You all know how varied the Indian diet is from province to province. In general rice is the staple food in Madras, Bengal, Burma, Assam, Orissa, Kashmir and parts of the United provinces. Elsewhere, wheat is the staple. Here and there we have people taking to one or other of the cereals Ragi, Jowar and Bajra as the staple. There are also variations in the other articles of diet consumed in different parts of the country. In a series of classical experiments, Mccarrison fed groups of young rats for a period of two months, on typical diets of the Sikh, the Pathan, the Maharastra, the Canarese, the Madrasi and the Bengali. The increases in growth rate were found to be in the order stated above. The cycle of life in the albino rat is about sixty times faster than that in man and hence Mccarrison's experiments were equal in effect to a period of ten years on human individuals. The results are borne out by the average health and stature of the respective communities.

Among the chief faults of the deficient Indian diet are a lack of protein of high biological value and of calcium, iron and the vitamins.

In general, the Indian diet is lacking in protective foods rather than in the energy-giving foods. There are other defects that are inherent in our mode of preparation of the chief articles of diet. Thus, the majority of the rice consumers take to polished rice. The process of polishing is altogether wasteful and yet it is difficult to get over an established habit, which is the outcome of a taste for refinement in food articles. The same desire finds expression in the increasing displacement of jaggery by white sugar and, on the continent, of brown bread by white bread. It is also the common practice to cook rice or vegetables in excess of water and drain away the latter. This results in considerable losses of minerals and vitamins. Storage of vegetables even for a few hours leads to loss of vitamins particularly the C vitamin. Frying in ghee destroys most of the vitamin A of ghee. Use of cooking soda to facilitate cooking also destroys vitimins. Many such defects can be catalogued and some of these can be overcome by education and propaganda while others it is difficult to get rid of.

Among practical methods of improving the Indian diet may be mentioned the increased use of legumes, the use of two cereals in place of one, especially for rice-eaters and increased consumption of milk and of green and leafy vegetables. Among cheap and efficacious supplements, the use of skimmed milk as a source of calcium and, incidentally of proteins and of the water soluble vitamins of milk, is widely advocated by the Coonoor workers. Imported skimmed milk can be had at a few annas a pound but, I think, it will be very difficult to get people to take to it. True, it can be better administered to school children, and in hostels, hospitals and private institutions. It is, I believe, far better to turn our efforts towards improving the milk supply of the country.

During recent years there has been a tendency to "fortify" foodstuffs with constituents in which they are lacking. Thus, iodized salt is used for the prevention of goitre. Infusion of synthetic vitamin B, into polished rice and of vitamin A to hydrogenated oils have been suggested, but such procedures are as yet uneconomical in practice.

Improvement in food habits can be effected in a variety of ways but it is essential to overcome the barrier of cost when aiming at diet improvements. Behind every effort at improving the state of nutrition, there is the dark cloud of economic conditions which makes it difficult if not impossible for large numbers of our people to procure the food that will adequately meet all their physiological requirements.

The problems of nutrition are however intimately bound up with the many other problems facing social workers who aim at improving the condition of the poor. For, all social activities directed towards bettering the lot of the labourer aid in overcoming malnutrition. Happily, there is no lack of evidence both of desire and of effort to ensure

a better way of life for the less fortunate among us. The campaign for literacy, the work of rural reconstruction and of village uplift and the encouragement of cottage industries are all steps in the right direction. Much more remains to be done by way of propaganda, education and economic uplift. Many barriers, such as poverty, ignorance, apathy, habit and prejudice have to be surmounted. Many interests, commercial, agricultural and industrial, have to be readjusted. To do this is, in the main, a principal function of all governments. But there is much that individuals can also do, much that the medical profession can do, much that the teaching profession can do and much that all men of education can do. For, they can make it their business thoroughly to acquaint themselves with the principles of nutrition, to practice them in their daily life and to inculcate them into others.

Luminous Tides

All evanescent purposes decline
And fall away before the rising tide
Of luminous beauty surging in its advance
To light the inner sphere until we decide
To start upon our hard and arduous search
Toward that shining place and final goal
Which is the harbour of all purposes
The ultimate port and station of the soul.
An irresistible movement born from life
And the weight of years discloses then defines
The Way before us climbing as we climb,
For only deep within us the Way shines,
Leading above the clamour of a world,
Dark in its anger bitter in despair
Towards a bay where lucent waters heave
And the morning and the evening star are fair,
Only through time and the evanescent self
Freeing the soul from the heavy weight of sense,
Can we advance along the path of light
Towards a world whose pure magnificence
Unfolds in music moving as we move,
To flutes of wind and songs of living fire.
When all the below has risen to the above,
Then shall we hear that far off heavenly choir
That calls us from illusion and leads on,
Towards ecstatic timeless fields where space
Is lost in one deep point of unison
And all the suns flame from that fiery place
That central mirror which we cannot see
Yet know by reason of our ecstasy.

Barnett. D. Conlan.

Travancore Fisherfolk

By K. P. PADMANABHAN TAMPY, B. A.

Ah! what pleasant visions haunt me,
As I gaze upon the sea!
All the old romantic legends
All the dreams come back to me.

THE visitor to Travancore easily gets intimate and picturesque glimpses into the life of the fisherfolk who inhabit the coastal tract. The shimmering sapphire sea washes the entire length of Travancore for nearly 174 miles on the western side. The coast abounds in vast cocoanut plantations. The quaint hamlets of the fishermen nestle on the palm-fringed shore. The fisherfolks are mostly Roman Catholics of the Latin rite. They are born fishermen, for fishing is their hereditary profession. Except for a handful of Muslims the majority of them are coast Christians. They number about 60,000 and are split up into many different communal groups which do not intermarry with each other. The fishing industry is their practical monopoly. They are generally poor, illiterate and thoroughly conservative, but they are a sturdy and hardworking race, eminently fitted for earning their living by harvesting the seas. Except for a minority of well-to-do and educated section, the community as a whole is poor and illiterate. Though the fishermen are very industrious they are for the most part of the year sunk in poverty and live in small huts amidst unhealthy surroundings. The Government and the Church are trying to do all that they possibly could to ameliorate the condition of these people. Government have opened a large number of fish-curing yards in different parts of the coast, where ample facilities are afforded for curing fish. The salt required for this industry is supplied to fishermen at concession rates. Government also provide loans to fishermen for the purchase of fishing nets, boats and other requirements. A cold storage plant has been installed at the Connemara Market in Trivandrum. The Fisheries Department maintains a number of schools which provide special facilities for the elementary education of fisher-boys and girls. A number of co-operative societies, closely supervised by Government Officers, are also at work among the fisherfolk.

The Travancore fishermen are a healthy race and possess remarkable health and great powers of endurance and it is not unusual to find very old fishermen engaged in hard work in the company of their grand children. It is highly interesting to study the fisherfolk at close quarters. Legend and history point to their Hindu origins. They were converted to Christianity by the indefatigable labours of Saint Francis Xavier who, in the short span of a couple of

years, founded fifty churches in Travancore, a fact which testifies to the religious toleration of the Rulers of Travancore. In a letter dated the 2nd September 1544, Saint Xavier expressed himself thus:—

> " We find this nation of the king of Travancore more easy to persuade and better disposed than any other in all that concerns the interests of religion."

There are churches on the coast, idyllically situated in the graceful shadows of coconut and palmyrah gardens. The churches at Kumari Muttom in Cape Comorin and Veli at Trivandrum are famous. Imposing and solitary, the spires of these age-old churches shoot up amidst a landscape of arcadian jollity and exuberance. The religious fervour of the fisherfolk is strong While at times they resort to their favourite vendetta fights over their special rights and exclusive privileges to which they tenaciously cling, they are deeply religious and quite peaceful during normal times. It is a solemn and thrilling sight to watch the entire congregation of fisherfolk offering prayer and to hear their church music soaring above the swells and ebbs of the ocean.

A familiar sight on the Travancore sea beach is the large number of catamarans and dug-out canoes lying scattered all over the shore. The fisherfolk brave the heavy surf and venture far out into the ocean in the mornings and evenings in pursuit of their livelihood. Sea fishing is accomplished in rafts and boats. The rafts or catamarans come in handy during the monsoon months and at other times when the marine world is boisterous and treacherous. The catamarans consist of three or four or even more pieces of the trunk of the silk cotton tree tied together firmly and smeared with liberal coats of fish oil at frequent intervals. The boats are open *Vallams*. In the construction of the boats and catamarans, nut, bolts and nails are seldom used. The pieces of wood or planks are tied or sewn together by strong specially treated coir yarn. The boats are usually dug out canoes varying in size and from ten to twenty feet in length. The smallest boat is intended for two and the largest accommodates about a dozen men. The larger boats are used for fishing with the aid of nets. The fishing boats resemble the vessels of the old Vikings. For every variety of fish the fishermen use a special kind of net. About a dozen different types of fishing nets are used by fisherfolk in Travancore. The nets are usually made of cotton and their duration of life is between 2 and 4 years. The majority of the fishermen do not own nets ; they hire them from their richer neighbours to whom they either give a share of the catch or pay a rent It is surprising how they remain on the boisterous sea, fishing all night with such frail crafts.

These people who inhabit the coast are well-versed in crab-lore. It is an interesting sight to watch the local fisher-folk catching crabs

on the shore. They spot out with amazing ease and rapidity the hiding places of crabs which wander about the shore and mysteriously disappear into the furrows of the earth at the slightest disturbance. The fisherboys dig into the sandy shore and seize the crabs which go to form a delicious dish. A large number of fishermen will be seen on the shore catching fish with the aid of long fishing rods. The rods are fifteen to twenty feet long. The fishing tackle cleverly concealed in a bait is attached to the bottom end of a string which is tied to the top of the fishing rod. They make their own fishing rods. Standing on the shore the fisherfolk throw the tackle, into the sea and haul the fish up by raising the rod with full force. Fishing is also done with the aid of small handy nets used by a couple of fishermen. They wade into the waters when the tide swells and throw the net into the sea, holding the ends of the net in their hands. In no time they close the net and drag the fish caught in its folds ashore.

Chinese fishing nets are used by some of the fishermen who inhabit the coastal regions near Quilon. They use this picturesque type of net for fishing in the wide backwaters, especially in the Ashtamudi Lake, a magnificent stretch of saltish water just outside Quilon. The Chinese who carried on a brisk trade with Quilon between 618—913 A D. have left their impress on the fishing industry of Travancore. The Chinese fishing nets are unique. A platform is usually fixed up on the shore, in a quiet corner and the net is thrown therefrom. The fish are attracted into the net with the aid of rows of lights under water. These giant cradle nets worked on the principle of counterpoised weight are still popular among the coastal fishermen who use them for coastal and backwater fishing.

Armed with nets and ropes and manned by experienced, weather beaten and dexterous fishermen well versed in the lore of the sea, catamarans and boats are launched into the ocean an hour or two before sunset. It is a thrilling sight to watch the boats rising and falling in the gentle breeze from the heaving ocean. With every whirl in the water made by the quick plying oars, there is a flash of silvery light. With but a loin cloth securely tied round the waist and a small umbrella-like head-gear made of cadjan, the fisherfolk remain all night in the sea tossed by the waves and beaten by the winds. Without knowing fear, fatigue, sleep and rest they continue their fishing operations all through the night impervious to the inclemencies of the weather. They are proof against the cruelties of nature and nothing in the deep blue ocean frightens them. They return to the shore at break of day with their catch. A magnificent sight it no doubt is to watch these deep sea fishers returning with the tide to the shore and with consummate skill and quickness hauling the catch. The relatives, friends and co-workers of those who have ventured into the sea gather on the shore to haul the catch. The nets are dropped

in the sea at a distance 400 to 600 yards from the shore. Pandemonium starts when the nets full of live fish are dragged ashore. With amazing quickness this is achieved. While hauling the catch ashore the fisherfolk sing loudly. Their songs are crude and may seem vulgar to the educated. The leader recites the song line by line and the party joins in loud chorus. Two or three hours of continuous labour is required for hauling the catch ashore, and if the sea is rough, double the time will be required. Sightseers also are welcome to participate in the tough work of dragging the nets ashore. For this service the sightseers are presented with choice fish from the catch. Large flocks of black crows call vociferously announcing the return of the fishers. Bending forward with fluttering wings and depressed tails, their inflated throats and wide open beaks proclaiming the intensity of their feelings, the crows hover over and over the nets and, as often as possible, swoop down to steal fish. It is astonishing what volume of sound proceeds from the small excited body of the crow. The chatter of many human voices and the angry growls of pariah dogs add to the noise and din. Watch one of those sturdy fishermen who has returned after the day's catch, how he cleans his net and hangs it up to dry. What imperturbability, what self-contentment speaks in every action of his, in his guileless smile, in his rare word ? The Travancore fishers seem to have stepped out of the pictures of old times. Their eyes twinkle like the light of fine days on the waves.

The fish is sorted by the womenfolk of the fishers. The women also take the fish to the market. One familiar sight on the roads in the coastal towns of Travancore is large groups of fisherwomen hurrying to the markets with baskets full of fish cleverly balanced on their heads. The gait of the fisherwomen is peculiar. They seldom walk; they trot and run. A portion of the catch is cured by drying it in the sun or by salting. During the summer the fish is dried for use in the rainy season. The dried fish is in high demand during the monsoon months when there is almost a complete cessation of deep sea fishing. A large quantity of dried fish is exported to Ceylon, Burma and British India where it finds a ready market. It is said that the fish harvested from the Travancore sea taste better. The Fisheries of Travancore are of considerable importance and there is a steadily growing trade in fish and fish products. Travancore produces nearly one fifth of the total quantity of fish caught in the whole of India. During the Monsoon the fisherfolk attend to the repair of their fishing outfit. They seldom employ the services of carpenters and rope makers, for they do all the work themselves. Their boys are taught to mend the nets and make ropes even from an early age. They are accomplished swimmers and it is astounding to watch their boys diving into the foaming waters to seize tiny coins thrown into the sea by the visitors. These tiny tots learn by instinct. Visitors to Cape

Comorin, Kovalam, Trivandrum, Varkala and other coastal beauty spots in Travancore could study fisherfolk at close quarters.

Fishing is still a primitive cottage industry in Travancore. The local fishermen have remained unchanged notwithstanding changes in civilization and they continue the same old methods of fishing practised by their ancestors. They lack both capital and initiative and that accounts for their tenaciously clinging to the age-old methods of fishing employed by their forefathers. It is true that since fishing is a monopoly industry the fisherfolk enjoy some sort of protection from unhealthy competition from people outside their community. But, unfortunately, fishery activities in Travancore as in other parts of India, have to develop a great deal. The fisherfolk do not get adequate returns for their manual labours, and the fish-consuming population, especially in the villages, is not ensured of an adequate supply of fresh fish, at reasonable prices, all due to want of initiative and business enterprise on the part of the fishermen. The fishermen, no doubt, have reached the climax of efficiency achievable with their present fishing equipments.

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Brother Brock

By THE Rev. F. H. ALDHOUSE, M. A.

BROTHER Fulgentius was young and his sense of vocation was none too strong. He had entered the Carmelite Order because he was a chief's son and could not do menial work in the outer world. His father was poor and proud and had other sons, and in spite of his name in religion, Fulgentius was a somewhat dull lad. At least he was not good at books but he knew every bird's call, every wild flower, and could quickly ' pet ' most wild things. Even a badger, young like himself, had become his fellow and disciple. He called that badger Brother Brock. " Brother Brock ", called Fulgentius, and a grey sturdy beast ran wagging its whole body to be caressed. " I am afraid, brother we'll have to keep a sharp look-out ", Fulgentius said " the Prior is wandering about somewhere, and he doesn't love me. But you love me, Brother Brock, don't you?" Brother Brock showed by his grin, his wagging form and his ecstatic licking of his patron's hand that it was so. " Come, do your stuff ", Fulgentius said. And Brother Brock went through a remarkable performance. He caught Fulgentius' sandals which were thrown to him, and retrieved them to their owner. He begged for a bone taken from the Infirmary ashpit. He held a stick between his paws. " Now you're the Prior " Fulgentius said. " But he isn't as handsome as you, Brother Brock, the old nagger!" " Ah !" said a cold voice close by " and is that the way you speak of your superiors behind their backs ? And observe our holy rule, making friends with brute beasts. We have enough of you, Mister Pierce O' Regan. You are no longer Brother Fulgentius. Such a name for the likes of ye ! As dull as ditch water ye are. Pack out of this with ye.;' " Och, Father, sure ye will let me stop till morning. And the whole of the country full of rogues and raparees (bandits) and me only seventeen ! Sure they'll destroy and skewer me !" " Well, till to-morrow, but not one hour more " said the Prior " so good-night and sweet dreams, ye disgrace and scandal to Mount Carmel." The Prior strode off, hands in sleeves, well pleased to have an excuse to be rid of the quondam Fulgentius whom he had never liked.

" I'm no good, he's right " said Pierce O'Regan to Brother Brock who, having run into his hole while the Prior was there, had now re-emerged. " But one thing I did do and that was teach ye tricks. I'll wish our Lady of Mount Carmel good-bye and that's all I have the chance for to do. And ye are going to help me Brother Brock for she's a real Mother. She'll know I want to amuse her, and she'll be pleased. It's not often Our Lady can have seen a performing badger !"

That night, after Compline, the Prior, lantern in hand, was going round the Monastery. He noticed a light in the chapel. "What's that, a thief?" he thought and pushed back the curtain which hung before the door. And this is what he saw—Pierce O'Regan and Brother Brock were before the altar of Our Lady of Mount Carmel. "Now Mother" Pierce said, "the performing badger, Brother Brock, will do a dance for ye. We're proud to think ye liked his impersonation of the Prior and applauded it too so heartily. Brother Brock, do your stuff, and remember ye are before a queen." The Prior watched spell-bound the queer shuffling movements of the badger which were accompanied by Pierce on the bagpipes, the furry brother shuffled about at his strange little rigadoon and the gentle sound of applauding hands came from the shrine of Our Lady of Mount Carmel. For she *is* a Mother and rejoices when her children try to please her, however grotesque their efforts may be.

Next day the Prior said to Brother Fulgentius "Ye can stop on if ye like and that—that interesting animal ye have trained so wonderfully is free of the monastery in future". "But why, Father?". "Well you pleased our Lady, both of ye, last night. I've been Prior twenty years and she never applauded *me*". "Ah! see that now!" Brother Fulgentius said, "but she's a Mother ye know, Father Prior, may be because I and Brother Brock are young she was encouraging us. Sure we did our best to please her, and that's all she asks".

[*Editor's Note*—The author writes: "Brother Brock is the Irish version of the Juggler of Notre Dame perhaps the original of several stories in Europe."]

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Need for Planned Education in India.

By K. S. R. ACHARYA

EVERYDAY everyone of us comes across highly educated young men who are either unemployed or occupational misfits. Many of them were once promising youths—the pride of their family and the hope of the country. Today, those men are individually a tragedy and collectively the greatest national loss.

Where does the remedy lie? That is the problem of problems today. Below is given an extract on this vital question from the speech delivered on the 14th March, 1939, by Mr. S. E. Renganathan, the Vice-Chancellor of the Madras University, an authority on this subject. It contains a suggestion for putting an end to this serious national disaster and turning the great man-power to the best use.

" It is unfortunate that in this country there was no machinery for providing suitable psychological guidance to students as to future careers. That was being done to a very large extent in America and to a limited extent in England and was working satisfactorily. Still young men ought to think for themselves about those things and be able as far as possible to assess their own abilities. If they were not particularly brilliant in their school course, that was a thing of which they need not be ashamed, because it was not everyone that had a particular kind of mental ability. They should really learn to feel that they would find opportunities for using whatever talent they had in the direction in which it lay. They must not think that because they had to go to the school of Technology after their High School course, they were selecting a type of education inferior to that of a University".

The purpose of this article is to examine the idea behind the suggestion so as as to make it possible for translating it into action in some Educational Institutions and Public Educational Bodies like Universities in India.

What will you think of a man who builds a house without any design and goes on altering it at the suggestion of every passer by? A parent should have an aim in the matter of his son's education.

If once the direction of the life-work is determined, it is possible to take a course of study which will directly lead one into the life-work in minimum time and at minimum cost. Such a prudent step will save one many precious years, wastage and disappointment. A student who aims at becoming a barrister need not waste precious time and money to get the M. A. degree in Chemistry of a recognised Indian University. Enough if he passes in India the Cambridge Senior Examination before he leaves the shores of India.

But who will be then the Consulting Architect on whose advice the student can depend? Here comes the place for the Bureau of Occupational Planning and Vocation. It is easy to start such a Bureau on a small scale in every Educational Institution.

The work of the Information Bureau will fall under the following heads :—

1. Information Department.
2. Psychological Department.

The work of the Information Department will be to collect valuable Information on the following points: —

1. Avenues open to young men and women in the various departments of the Government and other public bodies.

2. The newer openings that have come into existence as a result of the phenomenal strides made by Modern Science and the prospects each of them holds out to young men.

3. The abilities and qualities demanded by each of them in the employee memory span, associative habits, imaginative ingenuity, power of reasoning and other functions singly and in combination with reference to the special needs of the various occupations, etc.

4. Courses of studies which will enable any one to enter his chosen line at a minimum cost and in minimum time.

The work of the Psychology Department will be to make the data furnished by the Information Department useful to the public.

1. It should assess the abilities of mind and body and qualities of temperament and character of the student.

2. It should measure his degree of intelligence—inborn, general and intellectual efficiency.

3. It should discover the specific aptitudes in him—whether he has in him the making of an Architect or a Surgeon, a Mechanical Engineer or an Engine Driver. His work in school, his recreational pursuits, and his own personal likes and dislikes are helpful in this discovery. For an example, one who has been fond of mechanical toys and later has also shown interest in the mechanism of his own cycle and that of his father's motor car, will presumably find congenial occupation as a Mechanical Engineer.

4. It should study the candidate's circumstances and guide him to the line best suited to him.

5. Lastly, it should he able to guide him to courses of studies which will enable the student to enter his life-work at minimum cost and in minimum time.

The position of the Bureau engaged in Vocational guidance may thus be compared with that of the solicitor who gives an opinion as to the probable outcome of the legal action or with that of the stock-broker who estimates the probable return from a particular investment. These experts do not claim that their predictions would invariably be justified by future events, yet their services to the community are recognised as being so valuable that no wise person, confronted with problems on which they are competent to advise, would dream of seeking the solution without their assistance. The Bureau is likewise an expert which deals with probabilities, not certainties.

BENEFITS OF THE METHOD

This does not mean that the advice is of little value. Those young men who follow the advice become presumably successful much more frequently than those who depart from it.

The youth of poor achievement but of good abilities is given encouragement and new confidence. The puzzled youth is helped to adopt a definite aim in life with subsequent benefits to his whole attitude and outlook of life. The youth, who has chosen his life-work unwisely and found his work unsuitable, can be helped to avoid a second error.

The help rendered becomes particularly valuable as the Bureau does not stop with merely guiding the candidate in the choice of his life-work but goes further and guides him in the choice of proper courses of studies which will enable him to get into the line so chosen in minimum time and at minimum cost.

The Opposites.

Thoughts in Winter.

Quickly the gladsome hours go by
Slowly the unblest moments fly
    Dark clouds move slowly, sunbeams fast.

Thus the two gods controlling Fate
Angus and Balor did create
    The present, future, and the past.

Joy is dynamic, static sorrow,
Grief rules to-day, and Joy to-morrow,
    Bright Paradise has yet to be.

Constant the wars of Day and Night
The Conqueror shall be the Light
    Hell fades before Heaven's victory.

Sung to tune
" Dawn and Darkness "
(Bunting's Collection.)

From the Celtic.
Englished by F. H. Aldhouse
(First time in English.)

N. B. The Supreme God is Lug Lanifade (Lu Lavada, 'all reaching Light'.) He is called also Dagda mor (the great magician) Bove derg (the Golden (or red) Herdsman of the stars) An Dan (Fate) The-King-of-the-elements (this name was adopted by St. Patrick from the Druids). Ler--the—Boundless, Ardnaree (also accepted by St. P.) and the Green Harper. The two gods who balance and maintain the universe, are Angus Oge, (Angus—ever-young) and Balor Beman (Balor—of the mighty-blows). In this struggle of Love against Death, light and darkness, Summer and winter, Love will at last triumph at the great battle of Moytura. Angus will give back the Sword—of—Light to God saying. " Father, I have prevailed." And Joy will be the end of sorrow.

The Poetry of James H. Cousins and Modern Movements

By BARNETT D. CONLAN

A WANDERING HARP } Roerich Museum.
A BARDIC PILGRIMAGE

WHAT first strikes our attention in these two volumes of poetry by J. H. Cousins is a sense of the music of words and a delight in the manipulation of rhyme, rhythm, metre and alliteration which mark the genuine poet :

"This is a lama's banner, made
In Lhasa, past the palisade
Of peaks where the Himalayan snows
Lie in millenial repose."

To-day, Poetry is under an eclipse. In fact there would seem to be a sort of prejudice against it. It is enough for a work to be written in any traditional poetic form, for most readers to turn away to prose, and look for something more substantial, even though this take the form of a murder story.

There are many reasons for this. The futile character of so much verse, which passes muster as poetry just because it is written in one ot the traditional forms is, perhaps, not the least. Then there is the demand for new form, for a new technique, which is a more complicated matter and not so easily disposed of.

Behind these aspects, however, there is a deeper cause which I think outweighs all the others. Poetry is a product of the spirit. We are living, however, in an age which worships many things—industry, machinery, gun-powder, cash-power, progress, speed, advertising propaganda, and we have now reached a stage of life which is the very antithesis of the spirit.

It is perhaps natural, therefore, that surrounded as they are, people should take more readily to the murder 'thriller' than to poetry.

From this one might conclude that poetry is destined to become a thing of the past, as it is often said is the case with sculpture.

There is no hope for poetry, we are told, except in the new verse forms and T. S. Eliot, the most cultured and capable of the leaders of the new movement tells us: "The period of exhaustion seems to me to have been reached in romantiscism. We shall not get any new efflorescence of verse until we get a new technique, a new convention."

The theory here would seem to be that since the twentieth century has started out with a new architecture, a new music and a new painting, the poets should also create new forms and not depend on those which have been bequeathed to them from the past. This search for a new technique has proved very stimulating and, in fact, has aroused no little discussion, in the last twenty years.

I think the mistake, perhaps, has been to attach too much value to the revolutionary spirit. There is a parallel to this in the methods of a composer like Stravinsky who, in one blow shatters tradition and sets out to create a new world of discordant sonorities of his own. In the end, however, Stravinsky returns to Bach, and we can safely assume that, in the long run, poetry will in great measure return to the art of Chaucer and Spenser, although it need not necessarily resemble them.

A great deal of this new verse is, at present, not only far from the spirit of poetry, but fails to achieve the rhythmic quality of much prose. On the other hand the decision of modern poets to get rid of all those facile rhymes and outworn conventions which make for feebleness and mediocrity is something we should welcome.

Meanwhile there are a number of genuine poets using the traditional forms who, after twenty years of comparative neglect, due to the vogue of this new poetry, are now being recognized as having greater value.

J. H. Cousins is a poet who persists in using the old verse patterns. Although his first volume appeared almost fifty years ago, he is still young in spirit and producing genuine work and might have turned his hand to the new poetry had he wished. In the lines dedicated to the Irish poet A. E.

> " One cried " Come ! break us strange new ways of song
> And leave the out-trodden paths of pulse and rhyme.

he goes on to show that he is more interested in the spirit of his work than in technical innovation. This is the attitude of most of the well known poets of the past and will probably continue to be in the future.

It is obvious that a poet cannot voice his deepest inspiration successfully if he is for ever moving across the quick-sands of changing fashion. Sooner or later he must find his feet on firm ground, if he wishes to attain adequate expression. It is possible that the element of gradual change has been overlooked, and yet this slow evolutionary process in art forms is much nearer the secret of art than any of the violent and revolutionary changes we have been witnessing.

We can no longer employ the rhymed pentameter line exactly as Pope used it, because the inner and outer climate of thought and the empo of our time are not the same.

In the hands of a master however, this metre might still be used with a new subtlety and tonality able to reflect the inner resonances of to-day. It is significant that some of the greatest craftsmen of recent years : W. B. Yeats, R. Bridges and De la Mare have preferred to use the old form with a fresh nuance rather than break away from tradition in the revolutionary manner.

There are perhaps some excuses for these more advanced types but their attitude to the past and to tradition is generally shallow and impertinent.

Some years ago I stayed in an historic quarter of London situated between a silent canal and some old gardens. It was an oasis where nothing disturbed the stillness save the distant voice of the street vendors echoing some old London cry. A quarter of a mile further on one entered the main thoroughfare where heavy traffic came together at the cross roads. Here the grinding of trams, the roar of buses, cars, taxis, and heavy lorries, all hooting to force their way through the tangle of horse vans, mingled with the strident whistle of the police made all conversation impossible. Quite suddenly I realised what had happened. I had walked out of the 18th century into the 20th. And here was an explanation of many of the modern movements in art, of the cacaphony of Stravinsky, Schonberg and the later composers and of much of the New Poetry. It is evident that a poet living in such surroundings would hardly be likely to produce the same effects in verse as Cowper, writing in a contemplative village of the 18th century before the existence of the great press. There is a very good reason, then, why a modern poet should differ from his predecessor and in going ahead in search of a medium which will prove more consonant with his own surroundings and reactions he shows a greater sincerity than those who are simply satisfied with echoes and imitations of the past. On the other hand the contempt of many of these new scribes towards the great achievements of poetry and all that is romantic is rather puerile.

Much of the new poetry had success just because it reversed all the associations generally attributed to poetry. This is one reason why much of it will not last.

When we read such passages as :—

" Laughing the stormy, husky, brawling laughter of Youth, half naked, sweating, proud to be Hog Butcher, Tool Maker, Stacker of Wheat, Player with rail roads and Freight handler to the nation."

We can appreciate the ' brawling ' element in it without believing it to be all poetry. Many of the younger writers however look upon this freedom from rhythm, rhyme, metre and assonance as an advance in technique, something compared with which Lycidas and the Ode to the West Wind are signs of worn out artifice or romantic sentiment.

It might be as well however, just to observe that nothing quite like these poems will ever be written again, whereas the above passage can be produced by anybody any where and at any time provided he will take the trouble to look up the advertisements in his daily paper.

Some of the best poetry critics, in recent years, have called attention to the limitations of this New Poetry.

F. L. Lowers, Poetry Professor at Harvard pointed out, some time ago, that :

"The conventional forms do not shackle poetry so disastrously as we are asked to believe. Vers libre by substituting rhythm alone for the fusion of rhythm and metre in one, has foregone the great harmonic orchestral effects of the older verse."

Walt Whitman is, in all probability the mainspring which has flowed most of these new movements. At his best, he is a very great poet, with a large utterance forged in the fire of inspiration ; but, whenever this fails, he just falls into the plain statement. As few of his followers possess his inspiration they have tended to reproduce his plain statements rather than his poetry.

An eminent English critic, J. C. Bailey has shown that : "There is no art without form, and the art of poetry is a matter of form and beauty and not a mere understanding of the meaning of words." He goes on to show how : "The beauty of Virgil's hexameter and Spenser's stanza will take one safely through the flatter passages of a long poem, where the unmetred language of Whitman would offer one no support".

This explains why half of his poetry is, in reality, little more than rhetorical prose. J. C. Bailey again points out how the beauty of an ode of Keats is a beauty of form : " It is something which can only be said by those words, in that order, and making that music. No prose no unmetred language, can say just what they, and their arrangement and their music, and their associations, and their place in the poem of which they are a part, all combine to say, a unique thing only to be said that once in that one way."

Of Whitman he says : " His ignorant artisan prejudices made him fancy that all elaborate metre had something feudal, European, and therefore outworn about it ; and, lover of music, or the simpler kinds of it, as he was, he seems to have had absolutely no ear for the marvellous musical structures that such an artist as Milton could build out of the material supplied to him by English words. On the whole he understood little of the importance of music, or form, in poetry, and nothing at all of associations. This of the art in which Pindar and Virgil, Dante and Milton are, if he had only known it, the acknowledged, the still incomparable masters."

To those who are especially attracted by what is new, the above statement may appear too conservative, too careful of tradition. We might safely assert however, that there is nothing else except tradition, and that all these modern movements which go against the main stream must eventually be absorbed and tend to invigorate rather than invalidate it.

Poetry which was originally a carmen or incantation cannot change its character without becoming something else—an elegant form of journalism or reportage.

In its essence it moves with all the pulses of life—with the seasons, the tides, night and day, the movement of the breath, the heart beat, the rhythm of the dancer, the walker, the sower, the ploughman. And all these movements possess an element of repetition of return. Regular poetic forms are therefore primordial in character and so long as poetry exists, they will exist. There is much more in them than an 'outworn feudal convention'. If there is an art which casts grave doubts on many tendencies of the New Poetry it is that of Folk Song; for Folk Song always displays a metric repetition and regularity of pattern of the most formal order.

But folk song is the basis of all poetry and all music as well as of the dance, so that this sense of return, of metric repetition may be said to be at the root of all Art.

The New Poetry however, is a product of civilization, of the big city. In fact, much of it, I believe draws its inspiration from the newspaper, from advertising, political and other propaganda and from a desire to be artificial, up to date, and reflect these things as the spirit of the age. It took its rise about thirty years ago in Chicago and it is not surprising to find that the best known writings in this style are those written in praise of the great city.

J. H. Cousins who with W. B. Yeats, A. E. and J. M. Synge helped to create the Irish Renascence has for some time acted as lecturer on poetry in the University of New York.

In his own work he shows nothing of that suspicion of rhyme which is so marked a characteristic of the New Poetry. Many poems such as 'A Bardic Chant' are composed exclusively of rhyme:—

When in hedge and haggard
Laggard leaf and wing
Unto song awaken,
Shaken by the spring;
Death, who, stormy-worded,
Lorded hills and plains,
Falleth pale and pronely;—
Only life remains.

The pattern is one of the ancient Irish bards, and the poet probably felt that a form which had come down to us through so many centuries might still be pleasing to the reader to-day. We hear of: "The delight of audiences from coast to coast in the recitals of his poetry" and can well believe that genuine work of this type delivered by the poet himself must have made an appeal to any large audience.

But what of the New Poetry, what of such lines as:—

> "At the age of 11 I became a mason's apprentice
> At 16 I became an assistant and at 17
> I made my travels."

They certainly have nothing of the spirit of Song and would probably affect an audience after the manner of a Stock Exchange quotation.

Nevertheless I must admit that the titles of these two volumes: 'A Bardic Pilgrimage' and 'A Wandering Harp' at first gave me a certain misgiving. Had Byron or Thomas Moore chosen these titles nothing might have seemed more natural; but, for a poet writing in the twentieth century this seemed to me to savour a little of affectation.

A careful examination of the contents of the two volumes soon convinced me, however, that the titles were admirably suited to the work. As a contemporary and collaborator of Dr Hyde—who discovered Gaelic poetry—the author is really much nearer the true Bardic tradition than was Thomas Moore, and his pilgrimage seems to have taken him much farther afield than Byron. He writes not as the poet of some particular group interested in some new doctrine or change of style, but as a singer constantly out in the open, who has often crossed the Atlantic and Pacific or travelled the wide expanses of Asia and America. Those then, who look for new tones in verse or expect some novel or peculiar manner of handling metre may be disappointed. The author of these poems takes all the traditional forms as they are, and is content to use the heroic couplet, the sonnet, the octosyllable, the ode, the quatrain as they have been handed down to us from the time of Chaucer and Shakespeare. In these forms however he moves with the ease of one who has made rhyme and metre his natural idiom.

The sonnets in which he challenges the sentiments of Wm. Watson echo to some extent the notes of that Victorian, and the processional ode to Francis Thompson recalls something of the manner of the poet of the 'Hound of Heaven'. This might imply that on the whole his poetry was romantic and Victorian. The younger generation would probably say it was. I daresay that the poet himself would be quite satisfied with this definition since he writes:

> Through a fragrant forest nook
> Garrulously goes a brook

Bright through boulders, on and on,
Even as Alfred Tennyson
Sang of Philip's brook that ran
Through the brain and heart of man
In the age Victorian.
Aye, so well his song sang he,
Little song he left for me.

After all the contempt that has been poured out on Tennyson during the last twenty five years, this sounds refreshing. It is in any case much nearer the truth, because if we could examine any history of literature, a century hence, we should in all probability come across the names – Chaucer, Milton, Tennyson.

The spirit of J. H. Cousin's poetry however is Irish rather than Victorian, as can be seen by the grim humour of such a piece as 'Optimism – Galway Style.'

In other poems such as 'Straight and Crooked' – the story of a tinker and a stunted tree,

And when the Crooked, stunted man
Held out to me his black tin can

there is a suggestion of the early ballad pieces of W. B. Yeats or Padraic Column.

This is natural enough when we consider that J. H. Cousins took part with Yeats and Dr. Hyde in the Irish movement. It is of the poet A. E. however that we are mostly reminded in these poems. The two poets are in many respects very near in spirit. Both have a universal outlook, the tendency to look beyond appearances into a world of symbols, and both are spiritually rooted, as it were, in Eastern lore and tradition. In an 'Indian Lamp' there is something of A. E., a resemblance of inner form with such poems of his as Earth Breath. In another poem 'Moulted Feathers', we get something of the aura, the visionary influences that surrounded A. E. and the early Yeats, an atmosphere that Yeats lived to see disappear, while regretting the change.

'We were the last romantics – chose for theme
Traditional sanctity and loveliness ;
But all is changed.'

It does not seem so long ago that I received a letter from A. E. in which he set out the names of all those poets who, in his opinion, went to make the Irish movement.

The list is considerable. To-day, Yeats, A. E. and many others have gone and J. H. Cousins is one of the few survivors. While Yeats evolved with the time, in fact lived long enough to surpass the new poets at their own game, J. H. Cousins does not seem to have been

outwardly affected by the storm and stress of war and revolution or by the incessant demand for new creeds, new doctrines, new styles.

Literary movements are mysterious things. They rise and disappear, living, as it were, a life beyond the control of their authors. To-day it is with astonishment that I look back to my early years in the Paris of 1913. It is as if several centuries had elapsed.

At that period the poetry of the Symbolists still lingered about the old quarters and their gabled roofs. There, at the cafe, one could talk with Remy de Gourmont or stop a moment to exchange a word with the laconic Maeterlinck. The war which followed swept all this away, and although Maeterlinck is still of this world, his presence to-day could no more recall to life the Paris and Brussels of the Symbolists than that of the Middle Ages. And so with the Irish Revival. W. B. Yeats himself lived on in Dublin long enough to see the whole atmosphere reversed and perhaps helped in the process to some extent himself.

J. H. Cousins, on the other hand, like all who have lived far from home has kept before his mind's eye a poetic image of the past. In the lines: "To Ireland".

"I loved your paths for on them dawned
The vision of the Hidden Way,
Through passion to a tryst beyond
The transient liaison of clay"

We get the Ireland of transcendent vision, rather than of politics, an Ireland which I believe gradually faded before the eyes of those who stayed at home in the latter years of bitter strife and party hatreds.

In the last twenty years this departure from all that had value in the past has been singularly rapid. The world now changes in ten years in a way that would have formerly required a century. Many of the early phases of the New Poetry—Free Verse, the Imagist movement are already out of date and the latest craze Sur—realism shows signs of being replaced by something still newer. The break up of the old order and its conventions is a great factor no doubt in these researches but Science and Machinery I should say play an important part.

The accelerated staccato vibrations of city life cut across the old sonorities of prose and verse and tend to thrust the writer of to-day toward the short statement of the newspaper heading or advertisement writer.

I should imagine that the innovations of a James Joyce are due largely to his having caught the mechanised movements of modern life and its complicated play of impressions, so much more varied and rapid than those which affected the writers of the past. Poets who

wish to bring their work into line with the modern world now tend to produce the short unrhythmic statement. The old verse strikes some of them as being hopelessly out of date, like Victorian furniture.

Modern architecture, painting, music and poetry is, I believe, very much under the influence of engineering, and art, in general, seems to be seeking for a form of expression which shall be sheer, efficient, concise, lined up with speed and directness.

Whether the world will be completely mechanised and education become largely a matter of training in mechanics we cannot say. At the present hour this tendency is growing and may, in great part, explain the phenomenon of the New Poetry.

J. H. Cousins like Robert Frost, Arlington Robinson, Edwin Markham in America and W. H. Davies in England is a poet rather than a literary experimenter and in common with these poets he prefers tradition to any novel form of expression.

When we turn to the spirit of his work we find that it has a particular value in times like the present. The spirit of much of this New Poetry is often objectionable, not a little of it is indecent or blasphemous and often so morbid that one critic defined it as 'the voice of the charnel house'. Wars, revolutions, the miserable existence of the many in the mechanized city are all causes, no doubt, but there are many others. J. H. Cousins writes as one who is always out at sea drinking in the beauty of sky and water. These poems are eminently healthy, and what is rare to day, are full of joy and sunlight.

In 1920 the poet was made first foreign Doctor of Literature in Japan. There is something of the art of Old Japan in his work, a certain 'raccourci' of statement, a suggestion, at times, of lacquer work.

Although his themes are often those of 'woodland joy'; 'Spring': or 'In praise of Earth' the presence of the sea none the less seems to make itself felt throughout these two volumes. Dr. Cousins, is, at heart, a sailor, and, in the lines, "To Ireland" he says as much :—

"Unto my heart's wild seaward strife
You spread the footspring of the shore"

And just as a sailor contrasts with the city folk by reason of his superior physical and perhaps moral health, so these poems stand out amidst the unhealthiness of much modern work by their luminous delight in simple things.

One of the doctrines of the New Poetry is that the old attitude to Nature—that of Virgil, Chaucer, Spenser, Milton, Wordsworth, Shelley, is now obsolete. The new machine-made world,—so much more efficient than Nature !—has put Man in power.

So far the net result is not very attractive. The New Poetry is in great part o'ercast with urban vices, ugliness, social injustice or the sordid side of politics.

Even T. S. Eliot, whose sense of tradition and culture gives interest to his experiments, does not escape the general morbidity, for he seems to be haunted in all he writes with hospital memories or obsessions. His comparison of a sunset to a patient 'etherized upon a table' is, of course, something quite new, but that is about all. People who have got themselves into a state of mind where they look up to cocktails, newspapers, surgical operations or factory life, as the advanced thing are apt to regard the 'poetic' attitude of the past as somewhat naive and outworn.

For this reason they would probably miss the attraction of such lines as: –

"There we shall find a place of shade
Where round the oaks gigantic foot
The primrose blossoms unafraid,
And scented winds have made a lute
Of leaves to sing of 'stablished power
And loveliness that lasts an hour."

One is sorry for those who can no longer respond to this sort of writing which recalls something of the spirit of Robert Bridges. Not that his work is all in this vein, but what there is of it is well worth noting. Spontaneous joy in simple things expressed with poetic art is rare to-day and ought to be valued for its own sake.

In other poems such as 'Bubble Blowers' he shows the myth making faculty of the Celt, which was one of the qualities of the poetry of A. E.

He sees the universe of stars as bubbles breaking in the vault of space and ends with the vision :—

"Then the Master-Blower of Bubbles slowly turned
And smiled at me over the vastness, until I burned
With the joy of knowledge that, whether the bubbles break
In a splash on His breast, or their orbits in heaven take,
It matters no whit if the bubbles rise or fall,
For the bubble itself is nothing, but the blowing of bubbles is all."

This is something half oriental, something Indian, something that reveals a spiritual kinship between Ireland and India.

In another poem "Peace" written ten years ago to celebrate the Kellogg Pact and many other pieces he shows a Shelley like belief in a better future.

Above all he has the Indian conviction that Peace can only be arrived at by an attitude of heart and mind and not by some outer adjustment.

"Within is without, to-morrow. Slay inly, and thou art slain."

In this he comes very near to that great artist Nicholas Roerich who has always striven to give a deeper meaning to Peace than its merely political implications. He presided over the Roerich Pact meetings, and despite the ruthless atmosphere of to-day still believes in the victory of light:

"Lo! out of the sun
Comes forth in purging fire
True Freedom's dawn."

There is much in common between the spirit of Nicholas Roerich, A. E., and J. H. Cousins and it is certainly not by chance that Roerich and Cousins have taken up their residence in India. In the reconstruction of belief that lies before us, India must play an important part because India is the home of 'Non-violence' and the higher thought. What the West needs now is the Indian certitude of a spiritual world where moral law is as inevitable as physical law. The younger generation have been subjected for many years now to all sorts of dark literature and beliefs.

J. H. Cousins like all deep spirits from Plato to Goethe, like Roerich himself, has an unwavering conviction that what after all really matters, in fact alone matters, is our adhesion to the Good, the True and the Beautiful.

It is a belief which, in these dark times, may seem, to many, to be a little out of date. Well, perhaps it is. It is the only belief however that can ever make life worth living.

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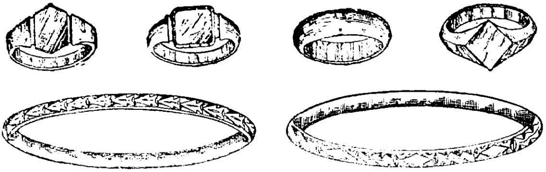

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